

Dear friends,

there are six sense doors, which bring about sensual pleasures. Without these sense doors there are no sensual pleasures at all - hence there is no "I", "mine", or "me", which would cause them. All sensual pleasures are entirely dependent on the six sense doors that "make them up".

One of the six sense doors is mind. Mental sensual pleasures include joyful activities, such as playing games, getting drunk, socializing, etc. Although I neither play games, nor would I get drunk or engage in socializing, I do find using Internet and computers, working on huge projects, etc. very satisfying. The following two months - May and June, I would like to train little bit more in 'giving up', 'letting go', and dedicate myself fully to meditation and studying Dhamma. I will therefore be unavailable, and pop up again at the end of June.

Before I go, let me share with you some little pieces of information:

1. On 22nd of April 2016 Sayadaw U Pandita was cremated and no relics were found. This however says nothing, because many Arahants do not leave relics anyway. See the attached photos for the bone and ash remnants. You may find there golden-colored debris of the cremation coffin in which the body was burned.
2. It seems that there will be an Abhidhamma course in Shwe Oo Min Tawya (in Mingalardon) for three months, namely 2016 November & December, and 2017 January, which will try to cover all or most of the knowledge that is taught in the traditional three years courses in Burmese language for Burmese people. This course will be in Burmese and I will translate in English. Any ideas or suggestions will be much appreciated. Teacher is already selected and SOM Sayadaw U Pannavamsa agreed to provide us necessary space for the course. More details should come during the rainy season.
3. Yesterday I have visited the chief monk of the Mingalardon Township, ven. Sobhana, and we discussed the issue of registering new monks. Like in the ministry of religious affairs, I learned that the simple Ordination Certificate given to the new monks in the monastery where they ordained "is enough". For those who would like to be "certified" even more than that, they may visit the chief monk of their township - for Mingalardon it is ven. Sobhana - and get written assurance from him. For that the monks and novices will need their ordination certificate issued by the monastery where they were ordained. Ministry of Religious Affairs does not issue any kind of certificate to foreigners who became monks in Myanmar. The certificate of the township chief-monk is not required, but it is an option for those who worry they may have problems when they arrive into their country. (In our case we needed to certify a Sinhalese monk who worried he may be rejected upon arrival at the Sri Lankan's airport.)
4. SOM Sayadaw U Pannavamsa was offered the position of Sanghanayaka, the chief monk of Mingalardon Township. He refused the position, hence ven. Sobhana will continue in his work.
5. Thanlwin Sayadaw (Ashin Adiccaransi) was poisoned by Muslims for the fact that he tried to convert them to Buddhism. Poison was added into the meal which the Muslims offered to the sayadaw. The Sayadaw passed away afterwards. This information was told to me by SOM Sayadaw U Pannavamsa, who learned it from a senior general that regularly comes and makes offerings in SOM. Thanlwin Sayadaw Ashin Adiccaransi was previously Christian and later Muslim, and finally converted to Buddhism because he found it "based on one's own experience". He read all of the Burmese translation of Tipitaka, and became a monk. He was successful in converting non-Buddhists to Buddhism, for which he later paid by his own life.
6. A lot of Arahants in Myanmar are not accepted as Arahants by majority of Sayadaws, and therefore you may like to take more heed when you visit them. Some of them are Aung Thukha Sayadaw (who reportedly labels all of his students as Stream-Enterers regardless the fact that some of the students themselves reject being Stream-Enterers), Thabhava Yeikthar Sayadaw (who ordains many young children without requiring parents' permission, and who reportedly accepts and uses money), and Thay Inngu Sayadaw (who is no more alive, although his method is - which contains the practice of "binding by rope", i.e. the yogis that are unable to sit long without movement are bound tight by rope so that they don't move indeed. - This has been labeled as "extreme practice". Thay Inngu Sayadaw was also seen accepting money.) Maha Bodhi Myaing Sayadaw and Second (or Third?) Dogu Sayadaw (both still alive) are still held in high respect even by the

scholarly monks. Arahants will never accept money, explained Sayadaw U Pannavamsa. It is traditionally believed, that an Ariya Puggala will never intentionally break a precept established by the Buddha. Ariya Puggala are all enlightened beings from Stream-Enterer until Arahant. (This information was shared to me by ven. Vajirapanibhivamsa of Vithoudhayone Monastery in Yangon.)

7. I was given a very interesting and nice presentation file about Vegetarian society in Myanmar, and the vegetarianism in Myanmar in general. You may read it here: <http://www.vegetarian-society.org/files/20141127%20Veg%20in%20Myanmar.pdf>.

8. U Maung Aye, a close helper of Sayadaw U Pandita, shared with me what he heard from sayadaw U Pandita. Sayadaw U Pandita told to U Maung Aye, that he spoke with Mahasi Sayadaw ca. a month or so before Mahasi Sayadaw passed away. At that time Mahasi Sayadaw told to U Pandita that to his (Mahasi Sayadaw's) surprise, Mahasi Sayadaw had a dream. It is impossible for an Arahant to have a dream - and thus Sayadaw U Pandita knew, that Mahasi Sayadaw was not an Arahant at the time when this was said. However, Sayadaw U Pandita told U Maung Aye that it is not possible to tell for sure whether Mahasi Sayadaw became an Arahant shortly before he (Mahasi Sayadaw) passed away or not.

9. Shwe Oo Min Tawya is now very strictly rejecting all foreigners that would like to stay here, telling the single reason of Sayadaw U Tejaniya's absence. Not even the Sayadaw U Pannavamsa accepts foreigners, even in case of coming to SOM as my (U Sarana's) students, friends, or any other purpose. The prohibition of all foreigners staying in SOM until sayadaw U Tejaniya arrives (perhaps mid June) is very strict and apparently unbreakable. Yesterday a student of Sayadaw U Pannavamsa arrived, a foreigner from Sri Lanka, but he was mercilessly rejected. All foreigners are therefore kindly advised to check well whether Sayadaw U Tejaniya is present in SOM before they decide to stay in SOM, even for one single night, regardless what is their visa. If Sayadaw U Tejaniya is absent, they may (i.e. will) be mercilessly rejected upon arrival.

10. When I attended the funeral of Sayadaw U Pandita, I met with the world-famous Malaysian master, the great ven. Aggacitta. Despite his advanced age, he seems to be healthy and satisfied. Several years ago Sayadaw U Aggacitta has published a series of his video-talks on Satipatthana, packed in a nice DVD set of five DVDs. It contains sayadaw's explanations that he provided during Satipatthana Workshops until 2012. These recordings are from the seventh of them. You may ask for this collection from Nalanda Institute Malaysia, 3357, Jalan 18/31, Taman Sri Serdang, 43300 Seri Kembangan, Selangor. Tel: 6-03-8938-1500/1501, email: institute@nalanda.org.my . Web: www.nalanda.org.my .

May all beings be happy and satisfied.

There's enough suffering in the world already. We do not have to make more of it, do we? Let's try to generate happiness and peace.

mS

